

3
Conference on Alaska

A Committee on Conference relative to religious conditions in Alaska met Thursday, November 7, 1918, at 2 P. M., in the Assembly Room of the Foreign Mission Board of the Presbyterians, 156 Fifth Avenue, New York City.

Dr. Barnes, Chairman of the Committee on Comity and Coöperation, presided.

Prayer was offered by Dr. John Dixon

There were present: Dr. L. C. Barnes (Baptist); Mr. R. W. Roundy (Congregational); Dr. C. E. Burton (Congregational); Dr. John Dixon (Presbyterian); Dr. J. A. Marquis (Presbyterian); Mr. McAfee (Presbyterian); Messrs. Idleman, Burnham, and Bowman representing (Disciples); Dr. Paul de Schweinitz (Moravian); Dr. Hall Young (Presbyterian); Prof. Paul L. Vogt, (Methodist); M. C. Allaben (representing the Woman's Board of Home Missions of Presbyterians); Mrs. Norcross (representing Mrs. Coleman of the Woman's Board); Dr. R. D. Lord (Baptist); Dr. Edward L. Mills (Methodist); and Dr. A. W. Anthony, Executive Secretary.

Dr. Young described the missionary work of the different denominations in Alaska, using a map to illustrate the fields.

Dr. Barnes reported definite plans of allocation.

Dr. Burnham reported that too much had been done by missionary money.

General discussion followed.

Dr. Barnes presented a definite plan as follows:-

" In view of the sparsely settled condition of the vast territory of Alaska, in addition to the well-known general reasons for coöperative action,

We agree that, except in the capital and possibly one or two other large centers, only one evangelical church should be supported by missionary funds.

In view of the necessity of having a concerted plan in order to accomplish this,

We agree that a committee consisting of the Secretary of the Home Missions Council and one from each evangelical denomination now at work in Alaska be hereby created and asked to study the field with care and if possible report to the Committee on Comity and Coöperation before January 1, 1919, a plan allocating responsibility which the Committee on Comity and Coöperation may recommend to the Home Missions Council at its annual meeting.

In view of the desirability of having work for native Alaskans and for white settlers in sympathetic touch and mutually supporting one another,

We agree that allocations for white and Indian work be made so far as practicable, each with reference to the other. "

Voted to create a Committee as provided in Dr. Barnes's paper, and ask it to consider,-

1. Possibility of creating an Alaskan church,
2. Possibility of persuading some denominations to withdraw.
3. Plans of allocating responsibility to denominations, of types of work, as well as fields.
4. Possibility of forming districts of responsibility.
5. Possibility of appointing a Central Administrative Committee.
6. Possibility of following the mining and other industrial development with agencies which may set up community, religious enterprises.
7. Possibility of closer coöperation with Government.
8. The possibility of having an interdenominational hospital boat.

Mr. Allaben reported on cooperation with the Government in medical and educational work; and spoke of the need of our representing Alaska at Washington in getting appropriations.

According to Dr. Barnes's plan the Committee was appointed, consisting of:-

A. W. Anthony,	Executive Secretary
Dr. de Schweinitz,	Moravian
Dr. Marquis,	Presbyterian
Dr. Burton,	Congregational
Dr. Burnham,	Disciples
Dr. Mills,	Methodist
Dr. F. S. White,	Episcopalian
Dr. Barnes,	Baptist
Mr. Allaben	Presbyterian Woman's Board
Mrs. Westfall,	Baptist Woman's Board
Mr. R. W. Roundy,	American Missionary Society
Mrs. May Allen Woodruff,	Methodist Woman's Board.

The Executive Secretary was empowered to fill vacancies.

Voted to adjourn,

A. W. Anthony
Secretary

The above Committee is called to meet at 2 p.m. Thurs. Nov. 21 - at the Home Missions Council - 156 5th Ave. - New York City -

Meeting of the Sub-Committee on Alaska

The Sub-Committee on Alaska met in the office of the Home Missions Council, Thursday, November 21, 1918, at 2 P. M.

There were present:- Dr. C. E. Burton, Congregational; Dr. F. E. Grunert (Moravian, representing Dr. Paul de Schweinitz); Dr. R. D. Lord, Baptist; Mr. R. W. Roundy, Congregational; Mr. M. C. Allaben (representing the Woman's Board of Home Missions of the Presbyterians); Mrs. Coleman (representing the Baptist Woman's Home Mission Board); Dr. E. L. Mills, Methodist; Dr. Hall Young, Presbyterian; Mr. H. N. Morse (representing Dr. John A. Marquis); Dr. L. C. Barnes (Baptist); and Dr. A. W. Anthony, Executive Secretary.

The meeting was called to order by the Executive Secretary.

It was voted that Mr. Roundy serve as Chairman of the meeting.

Prayer was offered by Dr. R. D. Lord.

The Chairman asked Dr. Anthony to read such parts of the Minutes of the last meeting as are necessary to bring the matters which should receive attention to the mind of this Committee.

Discussion followed relative to joint work in Alaska.

It was voted that Dr. Barnes act as Chairman at this point, as Mr. Roundy was obliged to leave for another appointment.

It was voted that we recommend the formation of an association to be known as "The Associated Evangelical Churches of Alaska".

It was voted that a committee of three be appointed, of which Dr. L. C. Barnes be Chairman.

It was voted that the Committee be made up as follows:- Dr. L. C. Barnes, Chairman (Baptist); Dr. John A. Marquis, (Presbyterian); Dr. Francis S. White, (Episcopalian).

It was voted to authorize the Chairman of this Committee to fill any vacancies on the committee, caused by the inability of these men to serve.

It was voted that we ask Dr. Paul de Schweinitz and Mr. Allaben to prepare some kind of memorial to present to Congress in order to secure a budget of \$200,000, at this next session, for the medical work in Alaska, in the name of the Home Missions Council; and that they confer with the Commissioner of Education relative to the matter.

It was voted to request the committee already appointed to consider further the possibility of allocating work to different denominations.

It was voted to adjourn.

Ethel M. Gould.

Secretary

Dr. Patterson

A Proposal for the Organization of

51

The Associated Evangelical Churches of Alaska *File*

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I. NAME. The Associated Evangelical Churches of Alaska.

II. MEMBERSHIP. The missionary agencies engaged in religious work in Alaska may become members on consenting to the plan.

III. CENTRAL COMMITTEE. A Central Committee, composed of one representative from each missionary agency, appointed in such manner as each agency may determine, and three members appointed by the Home Missions Council, shall have the following functions:-

1. Hold a meeting at least annually at such time and place as may be designated by the Committee.

2. Consider the work in the existing mission stations, and advise relative to extension or modification of work now in hand, and the allocation of responsibility, either as regards territory, or kind of work.

3. Consider the needs of Alaska as a whole, and make recommendations to the cooperating missionary agencies, as to the opening of new fields, and the planting of new churches or mission stations.

4. Advise the Boards in regard to appropriations, whether to increase the amount, or in some cases to decrease the amount appropriated.

5. Plan for greater efficiency of religious work in Alaska, and make recommendations to the bodies responsible therefor.

6. Promote in all ways possible the spirit of Christian fellowship, and Christian cooperation.

The convener of the first meeting of this Committee shall be the Executive Secretary of the Home Missions Council.

IV. DISTRICT CONVENTIONS. The Central Committee shall provide for the holding of conventions, at such intervals of time as may seem advisable, in areas and communities, as shall accommodate, if possible, representatives of all Christian bodies, that the Christian life and the feeling of Christian fellowship may be strengthened.

V. EXPENSES. Each missionary agency shall meet the expenses of its own representatives, whether appointed by itself, or on acceptance of appointment by the Home Missions Council. The general expenses of the Central Committee and of joint enterprises which may be authorized by the Central Committee, such as for example the maintenance of hospitals, shall be apportioned among the cooperating agencies in the ratio of their appropriations to Alaska, or as otherwise agreed upon.

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JAN 31 1918

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THE ASSOCIATED EVANGELICAL CHURCHES OF ALASKA

Central Committee

Committee:-

(Appointed by the Home Missions Council)

Dr. John A. Marquis

Dr. E. L. Mills

Mr. John W. Wood

(Appointed by their Boards)

Dr. L. C. Barnes,	Baptist
Mrs. Geo. W. Coleman,	Baptist Woman's Board
Dr. C. E. Burton,	Congregational H. M. S.
Rev. R. W. Roundy,	Congregational, A. M. A.
Dr. F. W. Burnham,	Disciple
Rt. Rev. P. T. Rowe,	Episcopal
Benjamin S. Coppock,	Friend
Mrs. May Leonard Woodruff,	Methodist Woman's Board
Rev. S. Hall Young,	Presbyterian
Mr. Marshall C. Allaben,	Presbyterian Woman's Board
Rev. Paul de Schweinitz,	Moravian

I. The Plan

1. Previous Conferences and Committees
2. Approved by Boards
3. Present Status.

II. Organization of Committee

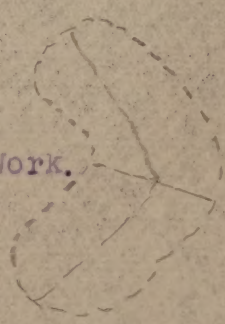
1. Officers
2. Committees
3. Meetings

III. Program.

1. The needs of Alaska as a whole
2. Allocation of responsibility
 - (a) geographical
 - (b) racial
 - (c) by types of work.
3. Overlooked Areas or types of work
4. Joint Work

IV. District Conventions

V. Miscellaneous Interests

1. Resolutions to Congressmen
 2. Hymn Book
 3. Relation of White and Indian Work.
 4. Questions of Comity
 5. Other matters.
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A Proposal for the Organization of
The Associated Evangelical Churches of Alaska

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3. Consider the needs of Alaska as a whole, and make recommendations to the cooperating missionary agencies, as to the opening of new fields, and the planting of new churches or mission stations.

4. Advise the Boards in regard to appropriations, whether to increase the amount, or in some cases to decrease the amount appropriated.

5. Plan for greater efficiency of religious work in Alaska, and make recommendations to the bodies responsible therefor.

6. Promote in all ways possible the spirit of Christian fellowship, and Christian cooperation.

The convener of the first meeting of this Committee shall be the Executive Secretary of the Home Missions Council.

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Alaska Meeting of Committee on Comity and Cooperation, H. M. C.

In view of the sparsely settled condition of the vast territory of Alaska, in addition to the well-known general reasons for cooperative action,

We agree that, except in the capital and possibly one or two other large centers, only one evangelical church should be supported by missionary funds.

In view of the necessity of having a concerted plan in order to accomplish this,

We agree that a committee consisting of the Secretary of the Home Missions Council and one from each evangelical denomination now at work in Alaska be hereby created and asked to study the field with care and if possible report to the Committee on Comity and Cooperation before January 1, 1919, a plan allocating responsibility which the Committee on Comity and Cooperation may recommend to the Home Missions Council at its annual meeting.

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FEB 6 1911

A Proposal for the Organization of
The Associated Evangelical Churches of Alaska

- I. NAME. The Associated Evangelical Churches of Alaska.
- II. MEMBERSHIP. The denominations engaged in religious work in Alaska.
- III. CENTRAL COMMITTEE. A Central Committee, composed of one representative from each denomination, appointed in such manner as each denomination may determine, and five members appointed by the Home Missions Council, shall have the following functions:-
1. Hold a meeting at least annually, at Seattle, Washington, unless otherwise appointed.
 2. Consider the work in the existing mission stations, and advise relative to extension or modification of work now in hand, and the allocation of responsibility, either as regards territory, or kind of work.
 3. Consider ^{cooperating} the needs of Alaska as a whole, and make recommendations to the ~~denominations~~, ^{either in Alaska, or to} their boards, as to the opening of new fields, and the planting of new churches or mission stations.
 4. Advise the Boards in regard to appropriations, whether to increase the amount, or in some cases to decrease the amount appropriated.
 5. Plan for greater efficiency of religious work in Alaska, and make recommendations to the bodies responsible therefor.
 6. Promote in all ways possible the spirit of Christian fellowship, and Christian cooperation.

The chairman of the first meeting of this committee shall be the Executive Secretary of the Home Missions Council. End

IV. DISTRICT CONVENTIONS. The Central Committee ^{shall} provide for the holding of conventions, at such intervals of time as may seem advisable, in areas and communities, ^{as they} ~~and~~ as ^{shall} accommodate, if possible, all Christians ~~of every denomination, with the privileges and the facilitation of gathering at which the Christian life and the feeling of Christian fellowship may be strengthened.~~ That

V. EXPENSES. ^{missionary agency} Each denomination shall meet the expenses of its own representatives. ~~The Central Committee may be provided by the denominations proportion to their appropriations to work in Alaska. The Central Committee may recommend joint enterprises, such as for example the maintenance of hospitals, the expenses of which may be apportioned among the cooperating denominations in the ratio of their appropriations to Alaska, or as otherwise agreed upon.~~

Officers

CHARLES L. THOMPSON, D.D., LL.D.
PRESIDENT
CHARLES E. BURTON, D.D.
FIRST VICE-PRESIDENT
S. LESLIE MORRIS, D.D.
SECOND VICE-PRESIDENT
CHARLES A. BROOKS, D. D.
THIRD VICE-PRESIDENT
RALPH WELLES KEELER, D.D.
RECORDING SECRETARY
WILLIAM T. DEMAREST
TREASURER



THE EVANGELICAL DENOMINATIONS
THROUGH THEIR NATIONAL BOARDS
AND SOCIETIES

Office

PRESBYTERIAN BUILDING
156 FIFTH AVENUE
NEW YORK CITY

ALFRED WILLIAMS ANTHONY, D.D., LL.D.
EXECUTIVE SECRETARY

March 6, 1919.

Dear Sir:-

The newly authorized Central Committee of the "Associated Evangelical Churches of Alaska", will hold its first meeting in the office of the Home Missions Council, 156 Fifth Avenue, New York City, April 25, 1919, at 10:30 A. M.

This will be an important meeting as the Committee will then be organized, and its general policy and work be determined. If your Board has not already taken action approving this plan, and appointing its representative, will you see that action is taken

Very truly yours,

Executive Secretary

AWA/JJC

I understand that your Board has taken action that appointed you its representative.

A.W.A.

APR 23 1919

Officers

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Office

PRESBYTERIAN BUILDING
156 FIFTH AVENUE
NEW YORK CITY

ALFRED WILLIAMS ANTHONY, D.D., LL.D.
EXECUTIVE SECRETARY

June 17, 1919.

Dr. J. A. Marquis,
New York City

Dear Dr. Marquis :-

Availing ourselves of your contemplated visit to Alaska this summer, the Central Committee of the Associated Evangelical Churches of Alaska would like to have you report upon your return respecting the following matters (and others which may occur to you), so far as you may be able to gather information on which to base judgment:-

1. Neglected areas in which missionary work should be undertaken. *St Lawrence Island & Cape Sabine of Kotzebue*
2. Condition of the natives as affected by the recent epidemic of the Influenza, with indication of needs arising therefrom.
3. The need of new or modified types of missionary service, such as schools, hospitals, or other agencies. *Hospital at St Lawrence*
4. Local conferences, - will they be of use, if so, of what character and under what conditions?

It will be both gratifying and helpful if you will be prepared to report upon these subjects upon your return. This is a service which can be rendered, not to the Home Missions Council alone, but to the Church of Christ as represented by the different Boards coöperating in the Council.

Sincerely yours,

Alfred Williams Anthony
Executive Secretary

AWA/EMG

Relation of Presbyterian to Congregational and Methodist Home Mission work in Alaska.

Congregational

It is proposed that the mission at Anchorage be under the combined control of the Presbyterian and Congregational Societies.

This proposition comes from the Congregational body and is based on the work done by that body in Anchorage.

In my judgement this field should be left to Presbyterian control without federation with the Congregational Society.

(1) At least ninety per cent of the present population of Anchorage, interested in churches and church work, aside from the Catholic element, belongs to other denominations than the Congregational, and is at present included in the Presbyterian organization. This organization is complete and has been in existence for two years and has a property centrally located and valuable.

(2) Under comity agreement there should never have been a Congregational organization in Anchorage inasmuch as the Presbyterian work was first on the ground. The Congregational work has never been organized along church lines but has been in existence as a special work for laboring men and in connection with the labor union of Anchorage under the leadership of Jack Dunstan who specifically announced himself as a leader of a work distinct from that of the church. Under this provision the Presbyterian body has not protested the work formally although it has called attention to the necessity for such protest should the Congregational work be conducted along regular church lines.

(3) It is for the best interest of the work at present that the management of the same be under the Presbyterian Board. There is no good reason that the present Presbyterian church be anything else than a Presbyterian work and continued in its present status as a distinctive mission of the Presbyterian church.

(4) It would be a better arrangement, looking to the good of the cause in Alaska, that the Congregational Board take up once again its work at Douglass where there is a good building, with manse, now unoccupied, and a field which should be cared for. This field has been in the past under Congregational supervision and is now neglected.

Methodist

(1) At Skagway and also at Fairbanks there are both Presbyterian and Methodist churches and manses. Neither community will justify the presence of two organizations. The Methodists have no work in either community at this time. The Presbyterians have regular organizations and missionaries at each point. At Skagway the Presbyterians are occupying the Methodist manse and church. It is proposed by the M.E. church that one of these points be occupied by them and the other by the Presbyterians.

(Relation to M.E. and Congregational work.)

(2) It seems to me that it is advisable in these communities that the Presbyterians be continued in the responsibility for the church work. In each instance the Presbyterian work is in association with similar missions in the same communities. Especially at Fairbanks the M.E. work would be isolated from any other Methodist work. At Skagway there is at present no Methodist organization. All the christian people of the community are in the Presbyterian organization. It would be better for the Methodist organization to found missions in unoccupied territory rather than to disturb the present arrangement in these two communities.

(3) I would suggest that the matter of church affiliation be left to the choice of the people affected in these two places.

(4) Should the choice at Skagway be for the present arrangement then the Methodist church should sell its property or otherwise transfer it to the Presbyterian Board.

James H. Condit

Nome, Alaska

Sept 1, 1919

from A. E. G. G. G.
on Kuskokwim

B

(Questions with reference to map)

this
"Is the proper place for the Russian Mission?"

Yes, at the mouth of ~~the~~ river. Location about right.

"What did it amount to?"

It is running up to the present time - not much during the last two years.

The Greek Catholic Church so far as mission work is concerned, or school work or hospital work, is wholly nil - absolutely nothing done. Drunken priest there and very immoral. Name - Matthew E. Berezkin. Was arrested and fined; also, another priest located at ~~the~~ Another located on Yukon River at ~~the~~ would have been arrested him if I could have gotten hold of an officer.

All the natives are heathen - nothing done except by the Greek Catholics.

Only Christian mission is the Moravian.

White Fish Lake all surrounded by Indians.

"What is the condition of the natives morally and their manner of living?"

Association of white men has been very bad. Many white men living with Indian women.

"How about diseases - tuberculosis, etc?"

Many die from it.

"How about the birth rate?"

The birth rate would be about as 270 is to 240 - is increasing & vital statistics kept by myself.

"Can the people talk with other people across the river?"

No - entirely different race - Indians, not Esquimaux.

"What tribe?" Inuit.

At Georgetown, I think it is, natives from up and down the river cannot talk when they meet - can not speak - has to be translated.

Natives are taller and larger - are meat eaters - others are fish eaters. They have better houses - better furnished - better class.

"How far do steamers go up the Kuskokwim (?) River?"

As far as McGrath.

"What do you estimate the native population?"

Judge it would not exceed 2000.

I appealed in 1911 for a school at Sleepmut or Georgetown. Sleepmut is largest village - probably 800 - adjacent a large population.

"Was this Russian priest a full-blood or partly Indian?"

He was full Indian - full native - not a full-blood Russian. Not ignorant. Can talk and write English & not broad-minded but broad for a native.

RELIGIOUS RECONNAISSANCE OF ALASKA.

1st: The object of the expedition would be -

- (a) To visit as far as possible all the Missions of the different denominations doing Christian work in Alaska.
- (b) Collect statistics, take photographs and moving picture films of churches, schools, hospitals and all native life, as well as the work of the white people. This would include also pictures of the wild animals, of reindeer, dogs, etc., and of mining operations, railroad activities, farms, fisheries, etc. This material would be arranged for ready use in such lectures as might be desired by the different Church Boards.

2nd:

- (a) To make a reconnaissance of the tribes and villages of the natives which are without evangelical leadership, with special reference to the abandoned Russian Missions, with a view to the complete evangelization of all the natives of Alaska.
- (b) To ascertain and report upon the white population which are without Christian preaching and teaching. Thus, the expedition should make as complete a religious census of Alaska as possible.

3rd: Such a program would require the following personnel,-

- (a) A Minister who has been long engaged in religious work in Alaska, and who has travelled extensively in all parts of the territory and is fitted by experience to make a success of such a reconnaissance. I offer myself as the Minister, referring you to the Officers of the Board of Home Missions of the Presbyterian Church for fuller information, as to my fitness for such work. I would state in addition that I have had experience in taking and getting photographs and moving picture

films of the native life and wild life of Alaska.

(b) An expert photographer and moving picture man, fully equipped, should accompany the Minister, going with him everywhere and preparing the material for lectures at the close of the expedition.

(c) A stenographer who would act as secretary for the expedition, should also go along. I would offer my daughter, Mrs. Alaska Young Kleinschmidt, who was born in Alaska and has had a very wide experience in the territory, as a suitable secretary.

4th: This Committee on Observation should spend, if necessary, a whole year at this work. The expenses of salaries, equipment and travelling expenses should be borne by the Interchurch Committee.

5th: A full report, which might take the form of an attractive volume, should be prepared and rendered by the Minister in charge of the expedition.

November 15, 1919.

Rev. A. W. Anthony, D. D.,

156 Fifth Ave., New York.

Dear Dr. Anthony:

You asked me in connection with my trip to Alaska last summer to gather information and make suggestions on the following:-

1. Neglected areas in which missionary work should be undertaken.

2. Condition of the natives as affected by the recent epidemic of the influenza, with indication of needs arising therefrom.

3. The need of new or modified types of missionary service, such as schools, hospitals, or other agencies.

4. Local conferences, - will they be of use, if so, of what character and under what conditions?

1. Neglected areas in which missionary work should be undertaken:

So far as the white work is concerned no extension is needed.

The white population of Alaska is probably not much more than half what it was a few years ago and all there will be needed is to adequately maintain the work already in operation. There are some places, such as Fairbanks, that were sufficiently large at one time to warrant the presence of two churches, but are so no longer. In these places the churches there ought to be unified or federated. A federation has already been effected between the Congregationalists and the Methodists at Nome. In my judgment better work would be done if one or the other of them would withdraw and thus unify the responsibility in one denomination. The federation scheme is better than nothing, but not so

effective as a denominational church left alone in the field and made responsible for adequate occupancy.

The Methodists and Presbyterians are at Fairbanks and Skagway. Neither place is large enough to justify two churches and these two bodies ought to be urged to effect some kind of a unifying arrangement. Possibly the best solution would be to submit the whole matter to the people themselves and let them choose which denomination they prefer, in case they have a preference.

As to native work: In 1883 the missionary agencies operating in Alaska effected an agreement dividing responsibility among the bodies operating, which, with few exceptions, has been kept. In the meantime one or two additional bodies have entered the field. Whilst there are many neglected areas the best way of ascertaining and handling their needs would be through these denominational zones.

There are four classes of natives in Alaska - the Indians, the southeastern Alaskan tribes, the Aleuts and the Eskimos. The southeastern Alaskans outnumber the other three. The Indians are found chiefly along the Yukon and its tributaries. The Aleuts, which do not number over 1,500, are mainly on the lower end of the Aleutian Peninsula and the Islands to the westward. The Eskimos generally occupy the coastal regions north of the Yukon.

The Presbyterian Church was made responsible for the Indians of southeastern Alaska and has since carried on an extensive work there. The Indians along the Yukon and its tributaries were left to the Episcopal Church. The Aleuts on the Peninsula and Islands were allotted to the Methodists. The large area around Prince William Sound, including Kodiak Island, was given to the Baptists. The Moravians were assigned the region drained by the Kookwik River and its tributaries. The Methodists also have an important mission at

None, which ought to be strengthened. The Swedish Evangelical Church is occupying the territory at the east end of Norton Sound. The Norwegian Lutherans have a mission at Teller and Mary's Igloo. The Presbyterians had a mission at St. Lawrence Island at one time, which they sinfully abandoned. They ought now either to reestablish that mission or relinquish the field to some other body. The Congregationalists are in the same condemnation with reference to Cape Prince of Wales, where they had an excellent mission, but have had no missionary work there since 1915. Both bodies ought to be asked to shoot or give up the gun. The region at the head of Kotzebue Sound, and up the Kobuk River is occupied by the Friends. At Point Hope the Episcopalians have a good mission. The region beginning at Wainwright Inlet and extending along the north shore to the Canadian border, with its center at Point Barrow, was assigned to the Presbyterians.

There are many points in these regions where work ought to be undertaken. For example, in the Bering Sea region, assigned to the Presbyterians, work should be begun at two or three points around Bristol Bay, notably Nushagak. The Pribilof Islands need a mission very badly and have never had one. Whilst this is marked in the Presbyterian zone I think it could be operated more conveniently by the Methodists in connection with their mission at Unalaska. There is no mission on Nunivak Island and either the Presbyterians or the Moravians ought to establish one there. The settlement at Shishmareff Inlet on the north shore of Seward Peninsula is visited semi-occasionally by the Norwegian Lutheran missionary from Teller. It properly belongs, however, to Cape Prince of Wales district and should be operated from that mission instead of Teller. There is a fairly large settlement on Little Diomed Island in Bering Strait, where there has never been a mission, but where the Congregationalists should open work from their station at Cape Prince of Wales.

The valley of the Noatak River ought to be occupied either by the Episcopalians or the Friends. The Episcopal missionary at Point Hope and the Quakers from Kotzebue overlap each other on points on the Kobuk and Noatak Rivers, also at Kivalina, which is located on the Arctic Ocean midway between Kotzebue and Point Hope. These two bodies ought to come to some agreement as to a division of their responsibility. The Presbyterians have a large field radiating from Point Barrow, which they ought to reinforce.

2. Condition of the natives as affected by the recent epidemic of influenza, with indication of needs arising therefrom.

The epidemic was frightfully destructive in the regions invaded. Among the Eskimos affected it is believed that 50 per cent. of the population—practically all of them adults—perished. The data were gathered by the Government School teachers under the direction of the U. S. Bureau of Education for Alaska, and may therefore be taken as fairly accurate. A few instances will serve as illustrations of its destructiveness. In the village at Cape Prince of Wales there were 282 people, 170 of whom died in the epidemic. At Teller, out of a population of from 150 to 200, but 13 adults were left. At Nome, out of a total population of about 300, 192 died and were buried in one trench on the shore of the Bering Sea. The duration of the epidemic was not long. Most of the deaths mentioned above occurred within two or three weeks after the plague broke out, which of course added to the alarm and panic of this isolated and neglected people. At Teller 32 orphans were turned over to the Norwegian Lutheran Mission. This mission has no orphanage and the only disposition that could be made of them was to pack the girls in the home of the missionary, which is not large, and put the boys in tents, which does very well in summer, but is impossible in winter. The year before the epidemic the home of the missionary, the Rev. O. Fosso, burned down and was not only built on a smaller

scale, but was still unfinished when we were there. Now they are managing since the onset of winter is hard to tell.

At Nome 85 orphans were brought to the Methodist Mission, which has a good orphanage, but not large enough to accommodate comfortably so many children. The Roman Catholics, however, claimed 30 of these and arrangements were being made to turn this number over to them before the end of summer, which would relieve the congestion. How the Catholics expected to care for them, I do not know, but they can be counted on not to be slack on this form of Christian philanthropy.

The fondness of the Eskimo for children, and his custom of adopting them wherever he can, were an important factor in the work of relief. At Point Hope, fully 200 miles north of the "flu" zone, the natives, as soon as the situation was known, asked for 18 orphans, and expressed their willingness to take 25 if necessary.

The only measure needed by the church, so far as the parentless children among the Eskimos are concerned, is the enlargement and equipment of the Norwegian Mission at Teller to care for those committed to it.

South of Nome, where the Eskimos and other races are mixed, the Government has erected an orphanage, which, with the existing equipment of the churches, and the Government schools, is believed to be ample to provide for the orphans there.

So far as the Eskimo is concerned, it should be borne in mind that the epidemic affected but one-quarter of their population. Three-quarters of these people live north of the Arctic Circle and the plague was stayed a few miles south of Shishmaref Inlet, which is near the Circle, thus leaving the population north of that point untouched. The total number of deaths among them was probably not over 1,000.

The mortality among the natives in southeastern Alaska although high was not so high as among the Eskimos. The former were better cared for, for one thing, and for another, they are further advanced in the knowledge of how to treat and protect themselves in such times of distress. The sufferers here are being well cared for by the present agencies.

Among the Aleuts on the Aleutian Peninsula and Islands the situation was very much what it was among the Eskimos. At Adutan I met the Superintendent of the Methodist work at Unalaska, who told me that at his station, "everybody had died of the 'flu' that could die of it." The remnant he regarded as thoroughly immune. I understood from him that the orphaned children were being cared for.

The Indians of the interior were reported as untouched.

3. The need of new or modified types of missionary service, such as schools, hospitals, or other agencies.

a. Medical. The natives of Alaska, outside of the older parts, are largely without medical service except that rendered by the annual visits of the U. S. Coastguard Cutter Bear. Where but one missionary is sent to a station among the Aleuts, the Eskimos and the Yukon Indians, he should in every case be a physician. The lack of medical attention was one cause of the high mortality from the "flu." From Nome northward to the Canadian border, a distance of more than 1,000 miles, there are but two physicians, one at Kotzebue Village, supported by the Government Bureau of Education, and one at Point Barrow, at the head of the Presbyterian Mission there.

At Nome the Government maintained a physician for the natives, but he became a victim of the "flu" himself and was not able to render much service. There is another physician engaged in private practice there, but he has his hands more than full in caring for the white people.

b. Hospitals. In all northwestern Alaska there are but two hospitals, one in connection with the Methodist Mission at Nome, a very good one, but needing the superintendence of a physician, and one at Kotzebue Village, owned by the Friends' Mission, but maintained and operated by the Government, small and poorly equipped.

Hospitals, with physicians' and nurses' training departments, should be located at the following points in the northwestern district:

- (1) St. Lawrence Island
- (2) Cape Prince of Wales
- (3) Point Hope
- (4) Point Barrow
- (5) Pribiloff Islands

In addition to these hospitals there should be physicians at

- (1) Shungnak
- (2) Nome
- (3) Teller (or Mary's igloo)

c. Education. The Government is taking care of the primary education of the natives very well. Provision ought to be made, however, for

(1) Work beyond that afforded by Government schools for bright young men and women who give promise of leadership. The Presbyterian school at Sitka might be enlarged to meet this need, or another similar school established at Nome for the Eskimos.

(2) An interdenominational training school for native Christian workers such as interpreters, assistants to the missionary, evangelists, nurses, teachers in the public school, candidates for the ministry, medicine, etc. Nome would be the most strategic location for such a school.

4. Local conferences,--will they be of use; if so, of what character and under what conditions?

A conference or conferences of all the mission workers in the

territory to discuss their problems and coordinate their programs would certainly be a great help. The Government school superintendents and teachers should be invited to participate, as their work and the missionaries' are supplemental and their problems largely the same. Sympathetic cooperation with the Government's teachers is almost a sine qua non for mission success. A selected number of native leaders also should be included.

On account of the long distances and the lack of transportation facilities it would not be possible for all the missionaries and teachers to meet in one place and return to their stations the same summer. The most likely plan would be to hold two conferences—one at Juneau and one at Nome. If they were two weeks apart certain leaders might be able to attend both. Even then attendance by the workers at Point Barrow and St. Lawrence Island would be difficult to manage. The purpose of such conferences would be met if they were held biennially or triennially.

d. Supervision. One of the difficulties of mission work in Alaska is the lack of reinforcement to the missionary. The distances are so great and the denominational stations so scattered that the work in the upper latitudes especially is without the inspiration and guidance that come from the visits of a superintendent. The cost to a Board of supplying such supervision to a district small enough to make it effective, would be prohibitive. Some of them have but one station and others only two or three widely separated points with no lines of communication between them.

This could be remedied, however, by a system of interdenominational superintendence. Why should not a Methodist superintendent be charged with the oversight of the Presbyterian or Baptist work in his district as well as of the Methodist work, and his salary be paid jointly?

If the denominational Boards could bring themselves to such a

policy they would inspire and strengthen all their workers, bring unity to their programs and methods and set an example to the rest of the earth. The success of the Government's schools in Alaska is due in large measure to this sort of visitation and reinforcement.

In conclusion, permit me to say that despite the fact that the number of the people in the far north is not large it is of great importance both to the Church and to the nation that we do our best for them. This is especially true of the Eskimos. While there are less than 8,000 of them under our flag these 8,000 are human beings living in American territory and therefore they have claims on the Church. In addition to this the country which they inhabit will in all probability never be a white man's country. It is rich in resources awaiting development, but which only the Eskimo will develop. The white man will furnish the brains and the organizing skill, but he will never make his home there, and it is the home-maker, and not the adventurer or the trader, that develops a country. Evangelization of the Eskimo is a patriotic as well as religious duty.

Lastly, the Christianization of the Eskimo in Alaska would constitute a gateway to the Christianization of his brethren who live in Siberia and northern Canada.

The bad white man, the white man of vice and disease, has already visited them and done his work. It devolves, therefore, all the more solemnly on the Christian white man to come with his gospel of saving and healing.

Summary of Recommendations

1. That the denominational bodies to which zones of responsibility have been assigned be asked to survey their fields at once with a view to adequately occupying them.

2. That where a cooperating body feels it cannot assume full responsibility for its zone it report the fact to this Committee that other arrangements may be made.

3. That in our programs for manning our fields large consideration be given to the need of medical missionaries, nurses and hospital equipment and training facilities for native nurses.

4. That arrangements be made to hold a conference, or conferences, next summer of all mission workers in Alaska and that the cooperation of the U. S. Bureau of Education be invited.

5. That inquiry be made on the advisability of establishing a school to train promising natives for the various forms of needed Christian service in the territory, and that will also afford general instruction beyond that given in the Government schools.

6. The subject of salaries, furloughs, travelling expenses, etc. for workers, especially in the far north, be given careful consideration and a uniform practice adopted by all the agencies at work that a sub-committee be appointed to study the subject and make recommendations to be transmitted to the operating Boards.

COMMITTEE ON ALASKA

November 17, 1919

The Central Committee on Alaska of the Home Missions Council met in the office of the Council, 156 Fifth Avenue, New York City, Monday, November 17, 1919 at 2.P.M.

There were present Dr. Paul de Schweinitz, Chairman; Dr. S. Hall Young; Dr. F. L. Moore; Archdeacon Stuck (representing Dr. John W. Wood of the Episcopal Board); Miss Alice M. Guernsey (representing Mrs. May L. Woodruff); Mrs. George H. Swift (representing Mrs. George W. Coleman); R. W. Roundy, and A. W. Anthony.

Prayer was offered by Dr. F. L. Moore.

Letters were read by the Executive Secretary from Benjamin S. Coppock, of the California Friends, and Rev. F. W. Burnham, President of the American Christian Missionary Association (~~Disciples~~) telling of their respective work in Alaska.

Minutes of the last meeting were read and approved.

The compilation of statistics respecting work done by the different Boards in Alaska, which had been made for the committee by the Interchurch World Movement, was presented by the Executive Secretary.

This report was received with approval and appreciation.

Dr. Anthony reported the examination of the Hymn Book made by Rev. John H. Kilbuck.

It was recommended that the Presbyterian Home Mission Board publish this Hymnal; and that it carry a note of introduction from the Committee on the Evangelical Churches of Alaska, recommending it for use, where it can be used, by the churches of other denominations.

It was voted that Dr. S. Hall Young enter into correspondence with Vilhjalmor Stefansson, and endeavor to secure his judgment on the merits of the translation of this Hymnal, and ask him to what extent it can be used by the various Eskimo tribes.

The Executive Secretary reported that a Conference on Clergy rates was held in Washington, November 14, 1919, and that the matter of special rates of missionaries travelling to Alaska and elsewhere is under consideration.

The report of Dr. John A. Marquis, who visited Alaska the past summer, and who, by reason of sickness was unable to be present, was read by the Executive Secretary.

It was voted that the Secretary express to Dr. Marquis the appreciation of this Committee for his comprehensive and valuable report.

Respecting Dr. Marquis's recommendations the following action was taken: -

- (1) It was voted to request the Methodists and Presbyterians to consider uniting their work for white people at Fairbanks and at Skagway.
- (2) Inasmuch as the Presbyterians are caring for work at St. Lawrence Island no action was taken.
- (3) No action was taken respecting the work of the Congregationalists at Cape Prince of Wales, it being reported that they were seeking a man for the place.
- (4) The Presbyterians were requested to undertake work (a) around Bristol Bay, notably at Nushagak; (b) on Nunivak Island and Nelson Island; (c) re-inforce their work at Point Barrow.
- (5) The Executive Secretary was requested to arrange for a conference between the Methodist Home Mission Board, the Methodist Women's Board, and the Presbyterian Board, respecting the establishment of a mission on the Pribiloff Islands.
- (6) The Executive Secretary was requested to confer with the American Missionary Association, suggesting that the Association care for work at Shishmareff, and on Little Diomed Island; and, in case this Association cannot take full responsibility, that the work at these places be referred to the Norwegian Lutherans.
- (7) The Executive Secretary was requested to arrange for a Conference between Bishop P. T. Rowe, of the Episcopal Diocese, and Benjamin S. Coppock, of the California Friends, with presence and counsel of others whom he may invite for the adjustment of territory, and the prevention of over-lapping in the Valley of the Neatak River, in the Kobuk Valley, and at Kivolina.
- (8) The Executive Secretary was requested to confer with the Norwegian Lutherans respecting their responsibilities for orphans at Teller, with reference to augmenting this important service.
- (9) It was voted to recommend to the Boards that in all stations among the Aleuts, Eskimos, and Yukon Indians, one missionary be a physician, if possible.
- (10) The Executive Secretary was requested to confer with the Bureau of Education respecting the better equipment of the hospital at Kotzebue Village.
- (11) The Executive Secretary was requested to suggest the need of hospitals to the following bodies, and at the following places: - (a) to the Presbyterians hospitals on St. Lawrence Island; at Point Barrow; and, in case they care for the Pribiloff Islands, on the Pribiloff Islands; or if the Methodists undertake work on the Pribiloff Islands, that they consider the need of a hospital there. (b) The Congregationalists hospitals on Cape Prince of Wales (c) ~~The Episcopalians hospitals on Point Cape Prince of Wales.~~ (c) The Episcopalians hospitals on Point Hope. And that the question of placing a physician at Schungnak be referred to the Friends; and a physician at Teller to the Norwegian Lutherans.

(12) It was voted that Dr. Young and Dr. Anthony be a committee, with power, to determine whether or no, and where, and at what time, district conferences should be held in Alaska.

The following general recommendations from Dr. Marquis's report were approved: -

1. That the denominational bodies to which zones of responsibility have been assigned be asked to survey their fields at once with a view to adequately occupying them.
2. That where a co-operating body feels it cannot assume full responsibility for its zone it report the fact to this committee that other arrangements may be made.
3. That in our programs for manning our fields large consideration be given to the need of medical missionaries, nurses and hospital equipment, and training facilities for native nurses.

The following resolution was adopted: -

"Inasmuch as in the original division of Alaska for work among its natives, the large region from Mount St. Elias to Kadiak, including the Copper River Valley, the region about Prince William Sound and the Cook's Inlet Country, including the Susitna Valley; and also Kanai Peninsula and the region about Kadiak Island, were assigned to and accepted by the Baptist Church.

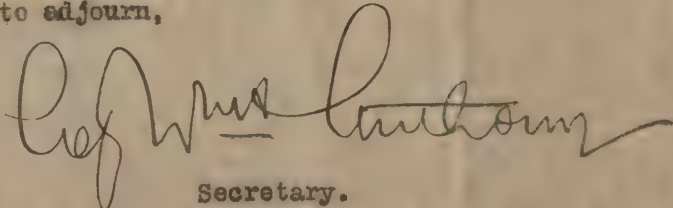
And whereas, the former Russian Greek Missions in that region have been almost, if not entirely abandoned by the Russian Church, leaving many villages of natives without religious instruction.

And whereas, none of the other Protestant denominations has attempted any vigorous or permanent work among these villages and tribes,

Therefore be it resolved, that the Home Missions Council earnestly advise the Baptist Church to take up with vigor the work of caring for "these sheep without a shepherd". That they send a responsible person to make a complete religious survey of that territory, with a view to establishing such missions, hospitals, training schools and orphanages as shall be adequate to the preservation of these natives, body and soul".

It was voted that the Secretary be instructed to prepare a report for the Annual Meeting of the Council, and submit the same to the Chairman, Dr. de Schweinitz.

It was voted to adjourn,



Secretary.

November 19, 1919.

My dear Dr. Marquis:-

At a meeting of representatives of various denominations at work in Alaska held in the office of the Home Board in 1883, a territorial division of responsibility was agreed upon, namely,-

"The Southeastern part of the Territory was assigned as the special responsibility of the Presbyterians. To the Episcopalians was given the Valley of the Yukon; Kodiak, with Cooks' Inlet, was given to the Baptists, while to the Methodists were assigned the Aleutian and Shumagin Islands; to the Congregationalists was give Cape Prince of Wales, and to the Moravians the valleys of the Kuskokwim and the Nushagak."

Very sincerely yours,

JD/I.

1919

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THE EVANGELICAL DENOMINATIONS
THROUGH THEIR NATIONAL BOARDS
AND SOCIETIES

NEW YORK CITY

NOV 21 1919

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156 FIFTH AVENUE
ROOMS 1010 AND 1011

November 21, 1919

Rev. John A. Marquis,
BUILDING

Dear Dr. Marquis: -

I am enclosing a copy of the Minutes of the Committee on Alaska. It was greatly regretted that you could not be present at the meeting. Your report was read and most hearty appreciation was expressed for its comprehensiveness and its definite and detailed statements. You will notice in the Minutes the following items which should receive your attention,

1. It was recommended that your Board publish the Hymnal, copy of which is being returned to Dr. S. H. Young.

2. You are requested to confer with the Methodists respecting the union of work for white people at Fairbanks and at Skagway.

3. You are requested to undertake work around (a) Bristol Bay, notably at Nushagak; (b) on Nunivak Island and Nelson Island; (c) re-inforce work at Point Barrow.

4. You will notice that I am requested to arrange for a conference to determine who shall take up work on the Pribiloff Islands.

5. All Boards are recommended to see that physicians are sent to stations, one at least if possible.

6. Your Board is requested to consider opening hospitals on St. Lawrence Island, at Point Barrow, in case that work on the Pribiloff Islands is assigned to you, on these islands also.

7. You are requested to note the bearing of the general recommendations which were approved.

As these several matters are considered by your Board and decisions are reached I should be very glad in behalf of the Committee to be informed of your decisions.

Sincerely yours,

Executive Secretary.

AWA:JRC

JAN 2 1920

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

ORGANIZED 1826. INCORPORATED BY ACT OF LEGISLATURE OF THE STATE OF NEW YORK

287 FOURTH AVENUE, NEW YORK

CHARLES E. BURTON, D. D. GENERAL SECRETARY

REV FRANK L. MOORE, SECRETARY OF MISSIONS

REV W. S. BEARD, SEC'Y OF PROMOTION

CHARLES H. BAKER, TREASURER

FRANK F. MOORE, CASHIER

MIRIAM L. WOODBERRY, SEC'Y WOMAN'S DEPT.

December 31st, 1919.

Rev. John A. Marquis, D.D.,
156 Fifth Avenue,
New York City.

My dear Dr. Marquis:

I have before me the January issue of The New Era magazine, giving a map of Alaska and defining the zones of influence of the various denominations.

On this map the only part that is marked "Congregational" is that little strip around Cape Prince of Wales. If I recall the circumstances correctly, and if I have the right interpretation of the map you have printed, the various sections are roughly assigned to the churches for immediate aggressive missionary work. As the map stands, however, it gives a totally wrong impression of the religious situation in Alaska. For example, we have churches at Douglas, Valdez and Anchorage, while those territories are given over, according to this map, exclusively to the Presbyterians and Baptists.

At the committee meeting when we were referring now and then to this map, I had no idea that it was to be used, as the foot-note says, with the approval of the Missions Council. My understanding was that it simply formed a working basis for suggestions that were made at that meeting. I would hardly consider that the impression the map gives is an accurate resume of religious influences now at work in Alaska.

Perhaps at the next meeting of the Missions Council on Alaska we can have this matter reviewed and the erroneous impressions rectified.

Cordially yours,

Frank L. Moore

FLM/C

Jan. 3, 1920

Rev. F. L. Moore, D. D.,

New York City

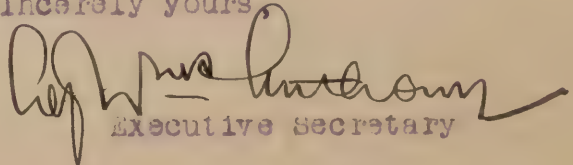
Dear Brother:-

I have your favor of December 31st, relative to the map of Alaska which accompanies Dr. Marquis's article in the January issue of the "New Era Magazine", which Dr. Marquis has referred to me.

As I understand it the descriptive matter beneath the map is an editorial comment, and not an integral part of the article. The map is intended to represent agreements entered into a good many years ago respecting work for natives, and has, as I understand it, no significance whatever with reference to church work for white people. I think also there are certain modifications which should be entered upon the map to bring it up to date, but permit my next comment is the best explanation of any apparent inaccuracies to which you, or any of us, may object. It is this,- this map appears in a denominational publication, and we must bear in mind that every denomination "plays up" its own denominational work and responsibility to the best advantage for its own readers; and I have found it wise never to take too seriously any statement in a denominational publication which is intended strictly for the constituency of that one church.

I sent to the Secretary of every Board doing work in Alaska a copy of this map; and had I followed my impulses at the moment, I should have written a letter then stating that this was given not as an expression of finality, but as a matter of information and news.

Sincerely yours


Executive Secretary

AWA/FMG

Conference Respecting Work in the Kuskokwim River
Valley, Alaska, April 23, 1920.

There were present: Messrs. Paul de Koenigitz; C. Hall
Young; J. W. Wood; and Alfred Was. Anthony.

Statements made by Honorable D. W. Stebbins, U. S. Mineral
Surveyor, Anchorage, Alaska, - who has been seven years U. S. Commissioner
of the Kuskokwim Precinct, Fourth Judicial Division of Alaska, -
respecting conditions in the Valley were considered.

1. For his statements respecting the run of fish up the
river, and prevented by commercial = Fisheries, and by threatening
the food supply of natives in the interior, see separate sheet (A)
accompanying.

2. For his statements respecting the population of the Valley,
the social and moral conditions, and the need of missionary work,
see separate sheet (B) accompanying.

The uncertainty relative to the care which should be
given natives in this area was removed by statements of Dr.
de Koenigitz, to the effect that his Board (Moravians) was already
planning to extend its missionary work up the Valley, as far as
Upmalmete (?), in the vicinity of Georgetown; and that the
population beyond that point, closer to the headwater, was very sparse.
The purpose to immediately carry out this plan may be delayed by
difficulty in securing an adequate number of workers. The
responsibility, however, of caring for this area was left
with the Moravians.

Alfred Was. Anthony

Executive Secretary, Home Missions
Council

Q Q P Y

SUBJECT: St. Lawrence Island.

Seattle, September 16, 1920.

Reverend John A. Marquis, D. D.,
156 Fifth Avenue,
New York City.

Dear Dr. Marquis:

While in Nome I met a Native by the name of Seppela from St. Lawrence Island, who expressed great interest in the reopening of our Mission work there. This native when a boy learned to read and write from Professor Gambell, a Presbyterian and Member of my church at Wapello, Iowa, who was the first Teacher and Missionary on the Island some twenty years ago and who with his wife and little daughter were drowned on the foundering of the "LADY JANE GRAY" on which boat they were returning to their station, some twenty years ago. There are now over 4000 reindeer on the St. Lawrence Island, of which Seppela owns 1000. Conditions for reindeer propagation are ideal. For the first time this year Lomen Brothers have contracted for 600 head of these deer for market at \$11.00 per head. In addition to the deer, the Island is rich in other resources, and the future financial status of this people is assured. According to the 1920 census there are 309 people of the Island, and fifty school children. The birth rate for the past two years has been in excess of the death rate. The future seems bright.

In Nome I met the young couple who go as the only teachers to this people, and the only white persons on the Island for the coming year. I consider them utterly unfit for the work. I was so much impressed with this fact that I remonstrated against their going to Mr. Evans, District Superintendent of Education at Nome, and did so in the presence of the teachers on the following grounds:

First: Infidelity, inasmuch as they do not accept the Divinity of Christ. I happened to overhear the young woman say "I do not believe in Christ as Divine. Of course he was a Great Teacher, but I believe in beating Him at His own game."

Second: Unsound social views, in that they stated that they wanted to get to St. Lawrence Island to get away from the conventions of society and did not want a third teacher to go with them, as Mr. Lopp desired. They also said that they did not consider the marriage ceremony as essential, and many other erratic statements.

I regret exceedingly the going of such people to this place to be the sole representatives of government education and religion.

I sincerely hope that our work may be reopened there next year, and urge that a search be immediately instituted for a Doctor and wife to go to that place. As you remember the buildings now used by the Bureau of Education at this point belong to our Women's Board of Home Missions. I would suggest that arrangements for next year be made in consultation with Mr. Lopp. I believe it will be possible to hit upon some plan by which the mutual interests of Bureau and Board may be conserved to the advantage of each. It is important that such arrangements be set in motion at once, if this Station is to be reopened, and I would suggest that action on this matter be taken up at an early date.

Sincerely yours,

(signed) JAMES H. CONDEE,

General Missionary.

C O P Y

SUBJECT: St. Lawrence Island.

Seattle, September 16, 1920.

Reverend John A. Marquis, D. D.,
156 Fifth Avenue,
New York City.

Dear Dr. Marquis:

While in Nome I met a Native by the name of Seppela from St. Lawrence Island, who expressed great interest in the reopening of our Mission work there. This native when a boy learned to read and write from Professor Gambell, a Presbyterian and Member of my church at Wapello, Iowa, who was the first Teacher and Missionary on the Island some twenty years ago and who with his wife and little daughter were drowned on the foundering of the "LADY JANE GRAY" on which boat they were returning to their station, some twenty years ago. There are now over 4000 reindeer on the St. Lawrence Island, of which Seppela owns 1000. Conditions for reindeer propagation are ideal. For the first time this year Lomen Brothers have contracted for 600 head of these deer for market at \$11.00 per head. In addition to the deer, the Island is rich in other resources, and the future financial status of this people is assured. According to the 1920 census there are 309 people of the Island, and fifty school children. The birth rate for the past two years has been in excess of the death rate. The future seems bright.

In Nome I met the young couple who go as the only teachers to this people, and the only white persons on the Island for the coming year. I consider them utterly unfit for the work. I was so much impressed with this fact that I remonstrated against their going to Mr. Evans, District Superintendent of Education at Nome, and did so in the presence of the teachers on the following grounds:

First: Infidelity, inasmuch as they do not accept the Divinity of Christ. I happened to overhear the young woman say "I do not believe in Christ as Divine. Of course he was a Great Teacher, but I believe in beating Him at His own game."

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Sincerely yours,

(signed) JAMES H. CONDIT,

General Missionary.

October 29, 1920.

FOR THE HOME MISSIONS COUNCIL.

In re - The action of the Committee on Alaska on November 17, 1919, requesting the Methodists and Presbyterians to consider uniting their work for the white people at Fairbanks and Skagway.

I simply desire to give my testimony as to the situation at Fairbanks and Skagway.

1st - The relation of the two Churches at Fairbanks.

In 1904, when Fairbanks was a new, raw Camp, booming from the gold excitement, I went to the Camp, Revs. . Koonce, and Ensign of the Presbyterian Church having previously visited the Camp and taken preliminary steps to establish a Presbyterian Mission. I commenced regular service at Fairbanks in the new Court House July, 1904. I collected money for the building of a church, which was completed about Christmas of that year, and also erected a small parsonage.

In April, 1905, I completed the organization of this church with some thirty charter members, including Presbyterians, Methodists, Lutherans and other denominations. At each Communion thereafter there were other members added to the church.

In July or August of 1905, Rev. Dr. Leonard, Field Secretary of the Methodist Board of Missions, and Rev. Dr. Parsons, the newly appointed Superintendent of Methodist Work in Alaska, arrived at Fairbanks. At my invitation they preached in the Presbyterian Church and held conferences as to the expediency of establishing a Methodist Church at Fairbanks. The conference was very friendly.

I stated to Dr. Leonard my belief that it would be inexpedient to organize another Evangelical Church at Fairbanks, giving as my reasons,

- 1st - That the town was already declining, and in another year would not have half the population it then had. One Church, besides the Episcopalian and the Catholic would be sufficient to do the Christian work.
- 2nd - That some of my most efficient members were Methodists, and to draw them out of our Church would simply result in making two small Mission Churches, receiving help from the two Boards, whereas if they were left together there would soon be one large self-supporting church at Fairbanks.
- 3rd - That if the Methodists thought it wise to organize, I should throw no stumbling block in their way but would co-operate heartily with Dr. Parsons.

Dr. Leonard replied that he had been given money for the special purpose of building a Methodist Church at Fairbanks and he felt bound to use it in that way.

The Methodist Church was built and organized by Dr. Parsons during the following Fall and Winter. Some of their members took letters to the new organization, while some remained in the Presbyterian Church.

Fairbanks declined steadily in population for a number of years and is now, perhaps, at the lowest ebb of population since its beginning in 1904. The Presbyterians have had a minister there continually ever since its organization, with not more than two or three months of an interval between ministers at any time. They have also had the largest congregations of any Protestant Church in the town, the largest Sunday School and have occupied the leading position. The church building is a good one and favorably located on the highest ground in the town site.

The Methodists have had a number of ministers and there have been several long intervals when they were without any minister. For the last two years they have had no minister and their people have been worshipping

with the Presbyterians, some of them having joined that Church. The Methodist Church building is small and poorly situated. Word has come to us that the Christian Scientists had made an offer for the building and it would probably be sold to them.

The situation clearly belongs to the Presbyterians, both by right of precedence, position and numbers and the opinion of the citizens of Fairbanks. The Church, even with the Methodists attending, is now small. The Presbyterians have just sent in a fine, active, strong young man in the person of Rev. Scherer, who takes the place of Mr. Marple, who has been transferred to Anchorage.

It would be in my judgment greatly for the good of the Cause of religion at Fairbanks if the Methodists would sell their property, realizing what they could on it and would transfer their membership to the Presbyterian Church.

2nd - SKAGWAY:

At Skagway the Presbyterians were also first. In the early Fall of 1897 I preached the first sermon that was ever preached at Skagway under a big spruce tree to a moving procession of dogs, horses and men. I went into Dawson and organized a church in that city.

Shortly after I departed from Skagway over the trail, Rev. Dickey, a Canadian Presbyterian, went to Skagway and conducted services during the Winter of 1897 and 1898, building a Church which was called the Union Church of Skagway. Early in the Spring of '98 Rev. Sinclair, another Canadian Presbyterian minister, arrived at Skagway and took charge of the work, Mr. Dickey going into the Klondike over the trail. During the Summer of 1898

Mr. Sinclair organized and built a Presbyterian church. A little later the Methodists, Baptists, Episcopalians also arrived and each erected a building.

In the Fall of '98 I turned the Church which I had organized at Dawson to the Canadian Presbyterian as I was on their territory, and came out to Skagway. There I formally, on behalf of the Presbyterian Church of the U.S.A. took over from the Canadian Presbytery the Church at Skagway. Our board continued Mr. Sinclair in charge of the Church during the Winter of '98 and '99. In the Spring of 1899 Rev. Norman Harrison came to take charge of the Presbyterian Church. He continued in charge of that Church for five or six years and worked it up to a self-supporting one. For one year, from 1902 to 1903, I resided at Skagway and supplied this church part of the time.

After a few years Skagway had greatly decreased in population and the Baptist minister had left not to return. Their property has been sold.

The Presbyterians had a minister continuously at Skagway until the beginning of 1911.

The Methodist Church had also been filled with several intervals during that time when the church would be vacant.

In the Spring of 1911 I was directed by the General Secretary of the Presbyterian Board of Home Missions to see Dr. Parsons, Superintendent of the Methodist Missions of Alaska, the resident of Juneau. Dr. Parsons had made overtures to the Presbyterian Church to hand over the work at Skagway to the Methodists, engaging to keep a Methodist minister there in full charge if this was done. He represented that the majority of the Christian people at Skagway were adherents of the Methodist Church. Dr. Parsons was visiting Skagway every other Sabbath and supplying them.

I saw Dr. Parsons and on his representation that the people of Skagway desired the movement, and that the most of them were adherents of the Methodist Church, and with the advice of the Chairman of the Home Missions Committee of the Presbytery of Alaska, Mr. Jones of Juneau, I entered into a tentative agreement with Dr. Parsons on behalf of our Board to hand over the work to the Methodist Church. This was conditioned upon the acceptance by the Skagway people of the plan.

On my arrival at Skagway, to my surprise, I found that the great majority of Christian people of Skagway opposed the disbanding of the Presbyterian Church. We had a meeting to which I called all of the Christian people of Skagway. At that meeting it was revealed that at least three - fourths of the church attendants were opposed to the disbanding of the Presbyterians, and at their own motion they sent in a protest to the Board of Home Missions of the Presbyterian Church asking that the Church be not disbanded but that ^aminister be sent as soon as possible to that church.

The Presbyterian Board did not send a minister for almost a year to Skagway. The Methodists had preaching there every two weeks during that time, and the Presbyterian minister at Haynes preached at Skagway on alternate Sabbaths. There was another hiatus when there was no Methodist preaching at Skagway, and soon Mr. Patersen, who had been the Methodist pastor at Seward, was transferred to Skagway. After studying the situation thoroughly he came to the conclusion that the best interests of the Christian people of Skagway demanded that they unite in one church and that should be the Presbyterian Church. He applied for ordination to the Presbytery of Alaska and was received as a Presbyterian minister and ministered to the

united church of Skagway for some years. On his departure, three years ago, Rev. M. L. Winterberger, formerly our pastor at Haynes, took charge of the Presbyterian Church at Skagway, and he is still there. The Methodist people, almost if not quite all of them, attend his services.

Skagway has a steady, although quite small, population. It is stated that there are not 500 people resident there. The Presbyterian minister has, at his own expense, and largely with his own hands, repaired and remodeled the Methodist manse, in which he lives, and has also repaired the Methodist Church, in which he preaches. The Presbyterian Church has been turned into a Rest House and Y. M. C. A. for the accommodations of tourists. The Methodists have had no preaching there for five years past.

It seems to me that two or three things are evident from this short history -

1st - That there is not now, and is not likely to be, room and work for two Evangelical ministers of different denominations at Skagway.

2nd - That the Presbyterians have now and always have had the right of way so far as attendance and support are concerned.

3rd - That the Cause of Christ will be best promoted by the disbanding of the Methodist Church and the transfer of its membership to the Presbyterian Church.

4th - That such an adjustment of property affairs as would be equitable and fair to both parties should be made between the Methodist and Presbyterian churches, and the Methodist property transferred to the Presbyterians for a reasonable compensation.

Respectfully submitted,

S. HALL YOUNG,

COMMITTEE ON ALASKA

Room 1011

Home Missions Council and Council of Women for Home Missions

November 4, 1920, 10.30. a. m.

Present: Paul de Schweinitz, John A. Marquis, Lemuel Call Barnes, S. Hall Young, Alfred Williams Anthony, Florence E. Quinlan.

Dr. de Schweinitz chairman, presided, and Dr. Young led in prayer.

The minutes of the last meeting, February 24, and the minutes of a Conference held on April 23, were read and approved.

Dr. Anthony reported the death of Archdeacon Stuck, and receipt of invitation to the memorial services held October 31, at the Cathedral of St. John the Divine, which Dr. Anthony and Dr. Young attended.

It was voted

That Dr. Young draw up a minute expressing resolutions in regard to the death of Archdeacon Stuck.

Dr. Anthony reported that the vote of the committee on Feb. 24, "to recommend to the Interchurch World Movement that a compilation of facts covering the Christian need in Alaska, and how fully it is being met", has been carried out, and that copies of this survey have been sent to each Board constituent to the Home Missions Council, working in Alaska.

Dr. Anthony reported that the ~~xxxxxxthe committeexxxx~~ transfer of work as suggested on February 24, at Cape Prince of Wales, on Seward Peninsula, from the Congregationalists to the Presbyterians, had been effected. A physician, who is also an ordained man, and his wife, who is a nurse, are on the field under the Presbyterian Board.

It was reported that there is prospect of working out satisfactorily an adjustment at Fairbanks and Skagway by the Presbyterians and Methodists.

A statement was made by Dr. Anthony reviewing the action of the Committee, November, 1919, assigning to the Baptists work for natives in the region around Kodiak, Kenai Peninsula, and Prince William's Sound, and reported that the question had been raised whether this was the wisest procedure in view of the fact that several other denominations are at work for the whites in this region.

It was voted

To instruct the Executive Secretary to endeavor to arrange a conference of the six Boards involved, namely: Baptist, Congregational, Disciples, Lutheran, Methodist, Presbyterian. This conference to formulate a practical program for ministering to the whites and natives in the whole area.

The Executive Secretary reported that the Home Missions Council had asked the Friends and Episcopalians to confer in regard to the Kotzebue District.

Correspondence with the proper authorities in regard to the violation of laws and the punishment of offenders in the carrying of a cargo of liquor on the S.S. Victoria, June 4, 1920, was reported.

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Correspondence with Federal departments in regard to rearrangement of said departments was reported, and the fact that a bill has been prepared to adjust the jurisdiction of the departments in the Kuskokwim Valley. Authority has been granted for a deputy marshal to be stationed at Melville who will be permitted to leave his station and carry on his judicial administration in other districts as well.

Mc Grath

It was voted

That the Executive Secretary be requested to see if investigation can be made looking toward adjustment of legal and administrative perplexities in this whole section of Alaska.

It was voted ~~RECOMMENDED BY THE BOARD OF ALASKA~~

That the Executive Secretary write the report of the Committee to be presented to the Annual Meeting, and the chairman will sign the report.

On motion, adjourned at the call of the Executive Secretary.

Respectfully submitted,

Florence E. Quinlan



156 FIFTH AVENUE
NEW YORK

Nov. 17, 1920.

Dear Brother:-

In reporting upon the present condition of Missionary work in Alaska, I would like to have a brief statement from you relative to what your Board has done in the following respects:-

- 78,745
1. The maintenance of previous work and its expansion.
 2. New or advanced work, especially with reference to unoccupied territory.
 3. Medical, hospital, nursing, or orphanage work, following the effects of the Epidemic.

Will you please give us your reply as soon as possible. I must have it within a week in order to give it out to the public.

Sincerely yours,


Alfred W. Anthony
Executive Secretary

AWA/BLG

November 19, 1920

Rev. Alfred Wms Anthony,
Exec. Sec. Home Missions Council,
156 Fifth Ave., New York

Dear Brother:

In accordance with your request, I am writing a brief report of the work the Presbyterian Board of Home Missions has done in Alaska, and is proposing to do, first as to maintenance of previous work and its expansion.

A.- The PRESBYTERY OF ALASKA.

The eleven principal native missions in this Presbytery with their branch missions and aggregate membership of 827, and the four white churches with a membership of 182 are all steadily at work and are maintained by the Board. Four of these fields are at present without pastors, and they will be supplied as soon as suitable men can be found.

The natives in this region are practically all Christianized and only need the fostering and encouragement that such fields demand. We might call the Thlingets and Hydas of southeastern Alaska fully Christianized.

In addition this year a Presbyterian church has been organized among the Tsimpsheans of New Metlakatians. The number of members in this new church is not reported as yet, but will probably

be more than one thousand.

No expansion of the work in this Presbytery beyond growth in membership has been undertaken during the past year.

B.- The PRESBYTERY OF YUKON.

The organized white churches in this Presbytery include Fairbanks, Nenana, Cordova, and Anchorage, with an aggregate membership of 146. There are only two organized native churches in this Presbytery - in Barrow, and Point Barrow, with their reported membership of 333.

During the past year a large hospital has been erected at Barrow at an expense of over \$25,000.00 and two trained nurses with two other helpers were sent to that mission, which is situated at the most northern point of the continent. These Eskimos are very receptive to the Gospel and have made commendable progress. In addition, the Presbytery took over from the Congregational their large Eskimo mission at Cape Prince of Wales and they have established a missionary physician, Dr. Greist, at that point.

SECOND. - New or advanced work with special reference to unoccupied territory.

To the Presbytery have been allocated a large territory in southwestern Alaska immediately south of the Kuskokwim Valley. / This country is not fully explored but the Presbyterian church has become responsible for its evangelization, and steps will be taken as soon as practicable to survey this region and establish the necessary missions and hospitals.

The former Presbyterian mission at St Lawrence Island in the Bering

Sea will also be reopened whenever the church advises it is able to do so.

The Home Missions Board also expects to keep pace with the advance of the white men into Alaska and establish missions wherever practicable, especially along the lines of the new Government Railroad and in the Matanuska Coal Fields, also in the Agricultural Fields as population comes into them.

THIRD, - Medical, Hospital, Health, or Orphanage Work following the effects of the epidemic.

In southeastern Alaska the hospital and medical work is left almost entirely to the Government physician under the Bureau of Education. In the Yukon Presbytery, in addition to the hospital erected in 1920 at Point Barrow, the Presbyterian Church contemplates the ultimate erection of hospitals at Prince of Wales and St Lawrence Island. When the new territory is developed there will doubtless be hospitals needed there also.

The effects of the epidemic of Influenza at Prince of Wales were sad in the extreme. Most of the adult Eskimos perished and the missionaries' hands are full taking care of the orphans whose parents died in the skurge.

The same fatality was recorded in southwestern Alaska but the Bureau of Education established a large hospital near Nushagak and this is doing excellent work. The Mission Board does not contemplate a hospital in this region in the near future.

Respectfully submitted,

Shallenger

December 16, 1920

What the Alaska Committee of the Home Mission Board is asked to do at this session:

First: To recommend to the Board the sanctioning of the proposed survey of Alaska by S. Hall Young during the year from April 1, 1921 to March 31, 1922.

Second: That the Board vote \$6,000. towards this expedition which will be \$2,000 in addition to what they now give Dr. Young for salary and travelling expenses.

Third: That the Board sanction the attempt to get from the Woman's Board, the Boards of the various other denominations doing work in Alaska, and from the Home Mission Council as much as possible towards the remaining \$6,000 necessary for the completion of the work.

Fourth: That the Board sanction Dr. Young's making appeals to the friends of Alaska for the completion of the necessary fund, it being understood that no monies are to be asked for or received for this object which would otherwise find their way to the general work of the Board of Home Missions.

Fifth: That Dr. Young be authorized to use such a part of the money now in his hands for this expedition, and which may come in in the course of the winter, for the purchase of a moving picture machine and other articles necessary for the perfecting of his proposed assistant, Mr. Bruen, in his preparations for the work to be done. It being understood that all moving picture films, photographs, and lantern slides obtained by Dr. Young and his assistant be the permanent property of the Board with the exception of those which provide lecture material for the Woman's Board and other denominations interested.

Sixth: That Dr. Young spend the remaining months of this fiscal year under the direction of Dr. Patterson in bringing up the finances of the Board and interesting the churches in its general work.

Central Committee of Alaska

Minutes of Meeting April 20, 1921, at 10:30 A. M.

The Committee met in the office of the Home Missions Council, on Wednesday, April 20, 1921, at 10:30 A. M.

There were present Messrs. C. E. Betticher, L. C. Barnes, S. Hall Young, C. L. Thompson, Miss Lora R. Voss, and A. W. Anthony.

Regrets for absence were reported from Dr. Paul de Schweinitz, Dr. F. L. Moore, and Mrs. Ray L. Woodruff.

Rev. C. E. Betticher was appointed Chairman.

Prayer was offered by A. W. Anthony.

The Minutes of the Conference of December 16, 1920, relative to work in the Kenai Peninsula, and the report of the Methodist Episcopal Church, and of the Presbyterian Church, relative thereto, were read. The Presbyterian Board expressed itself as unable to take on work for natives in the Kenai Peninsula; and the Board of Home Missions and Church Extension of the Methodist Episcopal Church expressed itself as in readiness to take up work in that Peninsula.

After extended discussion:

It was voted, that, in view of the responses received, we request the Board of Home Missions and Church Extension of the Methodist Episcopal Church to accept an allocation for work for natives on Kenai Peninsula, including both shores, and the Susitna River Valley, and request the responsible administrators of other denominations to approve this allocation.

It was voted to authorize the secretary, A. W. Anthony, to give credentials, as representatives of the Committee, in visiting Alaska, with the request that they report upon the general interests of all denominations in Alaska, to the following persons who are contemplating visiting Alaska in behalf of their denominations:- Bishop W. C. Shepard; Dr. W. L. de Powell, and Mr. Ray Leonard Woodruff, of the Methodist Episcopal Church; Dr. S. Hall Young, and Miss Lora Voss, of the Presbyterian Church; and to others similarly representative of other denominations.

Voted to adjourn

A. W. Anthony

Secretary

There are still needs of adjusting relationships in the following fields:-

Presbyterians and Methodists in Fairbanks and Skagway.
Friends and Episcopalians in over-lapping in Kotzebue.
Baptists and Methodists in Kenai Peninsula. Methodists are making investigations of this territory.

Baptist Women's Board and the Methodists. Both parties are ready for conference, but are waiting for mutual convenience.

A statement was read, compiled by the Home Missions Council office, showing the work of each denomination in Alaska. A part of this statement was from recent reports sent in by the Boards in answer to an inquiry sent to them; but many Boards not being heard from, it was impossible to have the statement accurate.

VOTED that this statement of present work and conditions in Alaska be corrected up to date, as far as possible, and that it be made the basis for a concise resume of all that is being done in Alaska by the denominations, to be embodied in the Annual Report.

VOTED that the Annual Report be prepared by the Executive officers of the Committee, and, if at all possible, submitted to the members of the Committee for criticisms, corrections, and final approval.

A letter from Bishop Shepard was read, giving some impressions of conditions in Alaska, gathered from a recent visit to the field.

After discussion of the matter of holding District or Area Conferences in Alaska,

IT WAS VOTED that the office of the Home Missions Council, in behalf of the Central Alaska Committee, take up the matter of Conferences with the various Boards doing work in Alaska, and with men who have recently visited the field, and ascertain whether it would be advisable and possible to hold one conference of workers in Alaska, with Board representatives who might be sent, sometime in the summer of 1922 or 1923.

It was suggested that the letter contain such questions as the following:- (1) Can such a conference be held? (2) Can you suggest some possible place? (3) What should be the grouping of representatives? (4) Should it be held in 1922 or 1923? (5) Would representatives from the Boards be in Alaska, or could they be sent? (6) Could provision be made in advance in the Budget for this purpose? etc.

After a closing prayer by Dr. Barnes for these isolated peoples,

Adjourned,

Ethel M. Gould,

Secretary for the Meeting.

HOME MISSIONS COUNCIL
REV. CHARLES L. THOMPSON, PRESIDENT
REV. RALPH WELLES KEELER
RECORDING SECRETARY
WILLIAM T. DEMAREST, TREASURER
REV. ALFRED WILLIAMS ANTHONY
EXECUTIVE SECRETARY
REV. RODNEY W. ROUNDY
ASSOCIATE SECRETARY

Home Missions Council
AND
Council of Women for Home Missions

THE EVANGELICAL DENOMINATIONS THROUGH
THEIR NATIONAL BOARDS AND SOCIETIES

156 FIFTH AVENUE - NEW YORK CITY

COUNCIL OF WOMEN
FOR HOME MISSIONS

MRS. FRED S. BENNETT, PRESIDENT
MRS. PHILIP M. ROSSMAN
RECORDING SECRETARY
MRS. ORRIN R. JUDD, TREASURER
MISS FLORENCE E. QUINLAN
EXECUTIVE SECRETARY

April 20, 1921.

Dear Friend: -

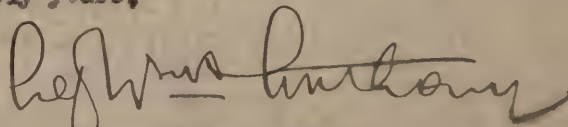
At a meeting of the Central Committee on Alaska after reviewing the proceedings of a preliminary meeting and replies which had been received thereto it was voted to request the Board of Home Missions and Church Extension of the Methodist Episcopal Church to accept an allocation for work for natives on Kenai Peninsula, including both shores, and the Susitna River Valley and requests the responsible administrators of other denominations to approve this allocation.

Respecting this action let me say

1. No work for the natives of this Peninsula is carried on by any church.
2. This area is within the territory originally allocated to the Baptists and the Baptists have been requested to cultivate the area but because of responsibilities to other work elsewhere they do not wish to undertake it and their representative in the committee approves this new allocation.
3. It was first suggested that the Episcopalians be requested to care for the work for natives along Prince William Sound and the Presbyterians to be responsible for the work for native along Cooks Inlet. The Presbyterian Board has distinctly indicated that it cannot undertake this work in addition to other work for which its caring.
4. It is understood from officials of the Methodist Board that that Board will accept the responsibility for this area.

The committee is satisfied that this allocation is wise and recommends it. I am writing requesting your formal approval of this action. May I have reply from you as soon as is convenient?

Very sincerely yours,


Executive Secretary

AWA:JRC

PRESBYTERY OF ALASKA: RECOMMENDATIONS OF THE HOME MISSION COMMITTEE

- First: Inasmuch as the Board does not see fit to grant the request of Presbytery for a Pastor-at-large, who would visit the fields that are vacant, assisting the missionaries in their many and varied problems, filling the vacancies incurred by missionaries who are absent from their fields on their vacations, that this work be given over to the General Missionary who shall be relieved from other duties so that he will be enabled to give at least one-half the year to this field service, in this Presbytery.
- Second: That Presbytery regrets exceedingly that the salaries of its missionaries have been reduced in most cases by \$200, and we recommend that in the cases of those missionaries whose salaries have been reduced more than \$200, that the salary of each missionary shall be raised to a sum that all be given a like treatment for each missionary throughout the Presbytery.
- Third: In the case of Mrs. Tillie Paul Tamaree who has been laboring in Wrangell and carrying on the work of the Native Church, that if the Board has any funds from which it can draw, we recommend that Mrs. Tamaree be paid something for her self-sacrificing efforts to assist these needy people. That the matter may be referred to Dr. S. Hall Young when he shall visit the field in the near future.
That a letter of appreciation be sent to Mrs. Tamaree by Presbytery.
- Fourth: That Rev. C. G. Denton assist the people of Klukwan in such services, and Rev. F. R. Falconer do the same for all his fields, as may be possible in the peculiar conditions of their respective fields.
- Fifth: (Added on the floor of Presbytery.) In re Metlakatla:
(a) In reply to the communication presented by Dr. Condit in behalf of the Board;
(a) As to the referendum suggested in memoranda of Dr. Myers, Rev. F. R. Falconer states that he has just interviewed Mr. H. C. Strong of Ketchikan, one of the Trustees, who said "It is nonsense that the Trustees of the Duncan Will would put these things in the hands of such a committee. No such proposition has been made."
(b) No proposition has ever been submitted to Presbytery by the Trustees, nor have the Trustees communicated with Presbytery in any way in regard to Christian work in Metlakatla.
(c) That the town of Metlakatla records, which have been examined by members of Presbytery, show that a referendum as to church fellowship was to be taken upon the death of Mr. Duncan, and that whatever denomination received the majority was to be invited to organize and care for the Christian life of the people. This referendum was had on June 21-26, 1920 with 183 voting for the Presbyterian, 170 for the Duncan Church. This has been submitted to Presbytery and records examined.

have
(d) Presbytery believes that the people/the right of self-determination as to church affiliation. Presbytery may advise but cannot direct the people to again submit to a referendum. Presbytery will appoint a referee only at the request of the people.

(e) That Dr. Marquis be urged to come to Alaska and investigate the affairs at Metlakatla, and see for himself what actions Presbytery has taken.

Geo. H. Bruce

Chairman

HOME MISSIONS COUNCIL
REV. CHARLES L. THOMPSON, PRESIDENT
REV. RALPH WELLES KEELER
RECORDING SECRETARY
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Home Missions Council
AND
Council of Women for Home Missions

THE EVANGELICAL DENOMINATIONS THROUGH
THEIR NATIONAL BOARDS AND SOCIETIES

156 FIFTH AVENUE - NEW YORK CITY

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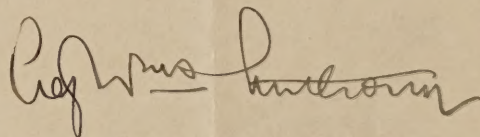
August 15, 1921.

Dr. John A. Marquis,
Building.

My dear Dr. Marquis: -

Miss Coppell put in my hand a letter from Benjamin S. Coppock dated July 22, 1921 relating to overlapping in Alaska. I am replying to Mr. Coppock as you request and am informing him that I tried to see Bishop Rowe, the Episcopal Bishop of Alaska when I was in Seattle about two weeks ago and that Bishop Rowe was then in Alaska. I have endeavored before this to arrange for a conference between Mr. Coppock and Bishop Rowe and will have this in mind and arrange for it as soon as possible.

Sincerely yours,



Executive Secretary

AWA:JRC

